

2. HOLLAND

TWO SERMONS.

THE
CHRISTIANS
COMFORT IN HIS
CROSSES, CONDVCTING
him in the tempests of tribulation,
to the happie hauen of Hea-
uently tranquillitie.

AND THE IVDGES, AND
IURIES INSTRUCTION.

By *William Est*, Maister of Art, and
Preacher of Gods word.

Rom:8.18.

*I count that the afflictions of this present time
are not worthie of the glorie which shall be
shewed vnto vs.*

AT LONDON.

Printed by *Tho: Creede*, for *Arthur Iohnson*,
Dwelling at the signe of the white
Horse in Pauls Church-yard.

1614.

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venly tranquillity.

AND THE JUDGES, AND

THEIR INSTRUCTION.

By Wm. H. Miller of Ayr, and
Preacher of Gods word.

Rom: 8. 18.

I cannot but be a witness of this present time
and not wonder of the things which shall be
done in the end of the world.

AT LONDON.

Printed by T. C. G. for Wm. H. Miller,
Dwelling at the sign of the white
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1614.



To the Courteous Reader.

I Have here (Gentle Reader) exhibited to thy
viewe, the chiefest Observations and Doctrines
of the best Learned, and most approoved wri-
ters in the Latine tongue, upon this Texte, both
ancient and moderne, besides very many of mine
owne, neuer before published. Wherein (as the
searcher of hearts knoweth) I have not affected
the popular applause of the worlde, which I holde
but the wauering winde of mens mouthes, brea-
king out the vaine blastes of that many-headed *Vulgus*
Monster, whose minde is ever mutable, which *Ibellus mul-*
haue ever reputed no better then a verball simo-^{torum ca-}
mie. I can hardly thinke him to bee a good man^{pitum.}
of whom all men speake well; for this plainly pro-
ueth, that he can apply himselfe to the person, how
odious soeuer hee be: to the time, how wicked soe-
ner it be: to the place, how vn honest soeuer it be.
But the glory of God I haue ever prefixed, as the
onely scope and marke whereunto all my labours
doe ayme: & the lone of Sion enforceth me by all
meanes to seeke to further the course of godlines.
Where-

The Epistle to the Reader.

Wherefore Christian Reader, I doe request thee
indicially to iudge, Christianly to Censure, and
charitably correct, whatsoeuer hath passed my
hands, pingui crassaq; Minerua, through some
oversight. And aboue all, assist me with thy prai-
ers to Almighty God, that these, and all other
my labours, may bee as I haue intended, to the
glorie of God, and Edification of his Church.
As for the Cynick straines of Criticall Zoilus,
or blacke-mouthed Momus, which wanting o-
ther meanes, thinke to vindicate vnto themselves
an opinion of learning among the simple, by censu-
ring & carping at the honest enterprises of others,
which will soouer find two faults in another, then
amend one in themselves. Let such knowe, that
I disdaine to giue them any other answer, then
Martiall the Poet (though of farre greater de-
sert) did once to one of that cursed orne:

Mart. lib. 9.
Epigr. 99.

Rumpitur inuidia, quod amamur,
quodq; probamur,
Rumpatur quisquis, Rumpitur inuidia.

With Enuie some in sunder breake,
to see me loued well:

Asunder let him breake,
whose gall with Enuie so doth swell.

And thus I comit my good meaning to the
indgement of the honest, who are wont to
take good meaning euer in the better part.

Thine in the Lord. W. Est.



TO THE RIGHT HO-
NOVRABLE, WILLIAM
EARLE OF BATH, HIS MA-
iesties Chiefe Lieutenant in the Coun-
ties of *Devon* and *Cornwall*: all happi-
nes in this life, and eternall blef-
sednesse in the life to
come.



I continuall employments
(Right Honourable) in
the function of my Mi-
nistry, might put a strong
Remora to my pen, to
stay me from farther be-
wraying my unskilfulnes
in writing, had not my
intire love to *Sion* overswayed all difficulties,
and vanquished all laboures and impediments.
These 2. Sermons I preached before a great
and iudicious Auditorie. The one, which I
have intituled; The Iudges and Iuries In-
struction, by command of authoritie, long
since before the Iudges, at the Assises at
Lanceston, when that worshipfull Gentle-
man,

THE EPISTLE

man, Sir Bernard Greynuile, my good Patron, was Shieriffe of Cornwall. The other (The Christians Comfort) is more recent: And chancing of late vpon certayne Copies and notes, pretended to bee taken from my mouth, as I then deliuered them, I found some maymed and defectiue, some patched together in an indigested maner, and other utterly false and mistaken; which hath enforced me (and the rather through the importunitie of some of my best friends) to search out the originall, and to disrobe this forlorne offspring of his counterfette colours, and patched toate; and to put vpon him his owne suite, though in the playnest fashion, without any curious decking or trimming. Which when I had effected (I confesse) my ambiguous thoughts were tossed too and fro for a while, in a deepe and doubtfull dilemma (euery way conuincing) vnder whose Pratrocinie I might send forth this my poore abortiue Orphane abroad into the world: But at length my distracted resolution presumed to alight vpon your Lordships Honourable name, to seeke shelter against enuie and detracting tongues, being imboldened by the generall report, and my owne tryall of your Honours heroicall propension, and noble disposition to pietie, learning, and religion:

DEDICATORIE.

gion: Wherewith, and with all other ornaments of vertues fit for such a Personage, God hath so plentifully endowed you, that it were better in silence to passe that over, which I cannot sufficiently commend, then by taking upon mee to illustrate your deserved praises: I might (perchance) seeme to derogate from the worth thereof, by speaking too little (especially being so perspicuous and eminent to the eyes of all men) that I might iustlie be taxed with this proverbe; Solem lucerna ostendere. And it might be sayd unto me, as Antalcides sayd to an Oratour, who had made a long speech in the praise of Hercules; Quis vnquam sanus eum vituperauit? What man well in his wits euer disprayed him? The searcher of hearts knoweth I speake without flatterie, which I euer detested as a verball simonie. These my poore labours I commend vnto your Honourable protection: poore (I confesse) if you looke into the manner of handling of it, and the substance of the gifte. But my desire and hope is, that it shall find that acceptance with your Honor, that Sinetas handfull of water did with the great Artaxerxes, King of Persia, who kindly receined it with alacritie of minde, and serenitye of countenance, estimating the wiking-

Antalcides.

Artaxerxes.

THE EPISTLE

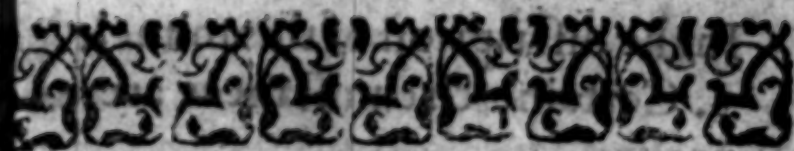
Plinie.

nesse of the Giver, before the value of the gift, being the best that the poore man had to offer. And as Plinie saith; The poore people that had no frankencense did offer Milke, and they that wanted Milke, did offer Salt unto their gods, with good acceptance; according to the proverbe; Mola falsa litant qui non habent thura. The God of all mercy, powre downe the riches of his mercies upon your Honour, and multiply your daies upon earth, to the good of the Church & Common-wealth, that you may long continue in state and comfort to these Westerne parts; and after the race of this mortall life being runne, graunt you the eternall blessednesse of his beauefull Kingdome. Amen.

Your Lordships in all

duetie deuoted,

WILLIAM EST.



THE FIRST SERMON.

Mat. 8. vers. 23. 24. 25. 26.

23. And when he was entred into the ship
his Disciples followed him.

24. And behold there arose a great tempest
in the sea, so that the ship was covered
with waues: but he was a sleepe.

25. Then his Disciples came, and awooke
him, saying; Maister, saue vs: we perish.

26. And he said vnto them, why are ye feare-
full o ye of little faith? then he arose, and
rebuked the windes and the sea: and so
there was a great calme.

THis part of scripture, is historicall,
and sheweth the miraculous cal-
ming of an horrible tempest, Christ
and his Disciples being in the ship, and
therefore pertaineth *ad genus demonstra-*
tium.

THE FIRST

In the discription of this miracle.

1. Certaine circumstances are expressed.

2. The tēpest it selfe is described.

3. The calming of the tempest is noted.

4. The cōsequēt effects are added.

Ana-
lysis or re-
solution of
the first
part.

Mar:4.

First the circumstances are set downe, whereof the 1. is *ab adiuncto tempore*, taken from the time when it happened, *when he was entered into the ship*, which was about the evening: the 2. circumstance is the *subjecto loco*, the place: namely, *the sea*: the 3. *ab adiunctis*. for as S. Marke saith, there were also other ships with him: whereof *per metonymiam subiecti*, the hearers of this Christ are vnderstood, which were carried in other ships.

I.

Ordinarie
meanes to
be vsed.

Observations and Doctrines.

Mat:4.

Deut:6.

16.

Eccle:3.

27.

Ex. ver. 23. Christs entring into the ship, that he might faile ouer vnto the other side of the lake, teacheth vs, that the ordinarie meanes appointed by God, if they may be vsed, are not to be neglected. For it is written, *Thou shalt not tempt the Lord thy God.* Mat. 4. Deut: 6. 16. *qui se amat periculum peribit in eo, He that loueth danger shall perish therein.* Ecc: 3. 27. And Auglov

le. *quis periculum, in quantum cauere potest, non caueret, magis deum tentaret quam in deum desperaret: for, nunquam periculum sine periculo vincitur. He that auoideth not a danger as much as in him lieth, rather tempteth God, then trusteth in him. For danger (saith Seneca) is neuer overcome without danger.*

Aug:

Seneca.

2. Againe, he entred not into a stately Marchants ship, but into a litle fishers boate, that he might teach vs to cōtemne was the pompe & glory of the world: seeing ce is the Lord of al, shewed his cōtempt ther- the of, & that we should imbrace humilitie, here and lowlines of minde, which the world her holdeth most cōtemptible. The glory of rs of this world is like a sower grape, or vnripe e ca-fruit, which setteth y^e teeth on edge: the diuell sheweth the greene side, but hideth the bitternes, vntill it be tasted.

Like the apostles of Sodom which appeare beautifull to the eye, but within are full of stink, and rottenness.

3. In that the Disciples followed Christ he o- into the ship, where they were in great t the danger and perill of their liues, we are d, it taught what is the nature of true loue, to glea- cleaue fast vnto Christ, as well in aduer- tempt- sitie, as prosperitie, that we suffer not our 6. q. selues for any worldly respect to be separated from Christ. The vse is, that we follow Christ in all temptations & dangers.

The nature of true loue

The vse.

Among the thornes, that is, in tribulations, crosses, and afflictions: Christ is soonest found, which is a *Lilie among thornes*

Cant: 2. 2.

Similie.

rather then in the Meadewes and green pastures of pleasure. But many are like vnto the lazie hunting hound, which will follow y^e game vnto the brake & thornes but no farther, for feare of pricking himselfe, when yet the wilde beast is there more easily taken: So many will follow Christ in the ioyfull and pleasant time of prosperitie, which in the troublesome times of persecution forsake him. Many follow him on the land securely where they feare no danger, but fewe in the troubled seas, and stormie waues of aduersitie, as the Apostles doe, when the sturdie stormes of aduersitie arise, they by and by shrinke away. All such I may compare vnto those that lend money vnto Marchants, vpon condition to be partakers of their gain, but not of their losses.

Simile.

*The nature
of true
friendship.*

Here againe is represented vnto vs the nature of true friendship which we should holde with men in the world, and at all times keepe our faith and fidelitie with our friend, after the example of the

App

App: which followed Christ, as well by sea, as land. For as that Mirour of wise- *Pro: 17.*
 dome saith wisely, *A friend loneth at all times, and a brother is borne for aduersitie.*
 But alas this friendship is too common in the world, whereof the wise man speaketh, *Ecc. 6. Some man is a friend for his owne occasion, and will not abide in time of trouble. Againe, some friend is but a companion at the table, and in the day of affliction continueth not.* This true friendship cannot be but, *inter bonos*, among good men, (saith *Cicero*.) And when a man in prosperitie is beloued, it is vncertaine whether the man, or his prosperitie be beloued; and who so in aduersitie forsaketh his neighbour, sheweth plainly that he was neuer his friend. And so, as *Petrarch* *Petrarch.* saith truly, *non fides est sublata, sed fictio.* *De reme-*
 His fidelitie which he neuer had, is not *dys vtri-*
 lost, but his dissimulation detected. Such *usq; for-*
 kind of friends loue their neighbours as *inne.*
 the dogge loueth his bone, which is, as long as he findeth any flesh or sweetnes about it, and when that faileth, he forsaketh it. I haue read a tale, (but it hath a true morall) of a certaine man that had three especiall friends, whom he intited

Like a dog
 with his
 bone.

6 THE FIRST

to dinner, and at the end of the dinner, set before them three apples, euery one in some part corrupt and rotten; The first friend would not so much as touch them, whom therefore he reiected from the number of his friends. The second did take one of the apples: and deuoured both the sound part, and rotten together: whom he reputed as a foole, and therefore vnfit for friendship. But the third, did take one of the apples, and did eat the sound part, but left that which was rotten and corrupt: and him onely of the three, he entertained among the number of his friends. These three friends, signifie sundrie kindes of men, whereof some are so obdurate in malice, that though a man be neuer so vertuous, neuer so kinde, though he haue neuer so many good parts, yet they cannot loue him, speake well of him, nor patiently indure to heare him commended. Such a one was *Saul*, who for the praise that the women gaue *David*, after his victorie against *Goliath*, conceiued deadly displeasure against him. *1. Sam: 18.*

*Non amo
re (Sabi di)
nec possum
dicere qua-
re.*

*Martial.
Li. 2. Epi-
gram 33.*

1. Sam:

18.

There is a second kind of men, that

ner, are so infatuated through inordinate
 uery loue of their friend, that they approue
 ten; and defend all the actions of their friend
 h as indifferently, good or euill, and know
 re- not how to diuide the corruptions, from
 nds. the sound partes. There is also a third
 oles: kinde, which wisely and discreetly loue
 part, in their neighbours their vertues, but
 uted hate their vices; commend them in their
 end- well doings, but winke not at their wic-
 the kednes; and those onely are the loyall
 part, and true friends.

The second part.

THus much for the first part, namely, The Ana-
 the circumstances. Now to the se- lyfis of the
 cond part, which describeth the tempest ^{second}
 which arose Christ being in the ship. ^{part.}
 The *Analysis* whereof is:

First he describeth it, *A causa procre-*
ante, which was a great storme of winde,
 as the *Euangelist*: *Mar: the 4. and Luc:*
the 8. doe witnes.

Secondly, It is described from the
 effects, *the waues dashe into the ship, so that*
it was now full (saith Marc:) and the ship was

THE FIRST

Mr. 4.

37.

Obser. and
doctrines.

God hath
respect of
three things
in afflicting
his children.

*Virtus in
arduis.*

covered with waves, (saith this Euangelist.) Third, *ab accident, inopinato,* that this happened, *Christ* being a *sheepe*.

First here I obserue, (in that the Apostles were no sooner with Christ in the ship, but presently troubles, dangers, and tempests followed them,) That God in his mercifull prouidence, permitteth tribulations and aduersities, to fall vpon his best beloued, either to shew his greater glory afterwards through their deliverance, or that he might stirre vp his elect the more to gratitude, and the loue of God. And surely most sweet is the prouidence of God towards his children in afflicting them, and that in three respects; First, for the exercising of the vertue of patience: Secondly, for their greater prouocation to the loue of God: Thirdly, for the more signification of the loue of God towards them. For seeing that patience to euery action of godlines, is no lesse necessarie then is breade to all kinde of meates: (because patience ouercommeth all difficulties which are naturally incident to the operation of vertue, as bread giueth a relish and taste to all other meates) so the
vertue

ange- vertue of patience is euer needfull and
 t this very necessarie, as a certayne instrument *Similies*
 by which wee worke all other vertues.
 Apo- And euen as a sword which hath beene
 n the long in the scabert, becommeth so ru-
 gers, tie, that sometime a man is wounded or
 God slayne of his aduersarie before hee can
 tteth draw it: So our patience, if it be not ex-
 vpon ercised, oftentimes giueth the Diuell
 grea- leaue to wound the soule, before it can
 deli- arme it selfe against any difficultie or
 p his temptation. And for this cause God ex-
 loue erciset his children with outward tri-
 the bulations, that they may bee the more
 dren strong against all inward temptations:
 e re- And therefore our Sauour suffered his
 the Disciples to bee tossed and endangered *Simile*
 their on the sea, that hee might exercise them
 God: to patience, against the persecutors of
 f the the faith, or against the assaults of the in-
 eing ternall enemies of the soule. That tree
 odli- is not solide and firme which standeth in
 eade the low watry valley, and neuer proued
 ati- the winds and tempests: for the agitati-
 nich on of the windes maketh it to rake more
 cra- firme and deepe roote. So those men
 re- are delicate and weake to suffer afflicti-
 the on, which were neuer before practised
 tue in

Simil.

in the schoole of aduersitie. The *Tyrō* or young souldier, looketh pale at the least suspicion of a wound; but the *Veteranus* & old souldier, boldly indureth the bloodie brunts of battell: which after blood hath often won the field. We see the gallant horses, whom nature hath framed for the course & warres; if they be kept long in the stable idle, they become lazie, and full of diseases, and lame. Iron through vse becommeth bright.

Simile.

Affiduo splendore micat, vultuque nitenti,

Audet ad argenti deus aspirare superbum.

Mantua. The yron with continuall vse, is brandished so bright,

Lat.

That it contends with siluer pure, in lustre to the sight.

But lying long in the earth, it gathereth ruste, and is turned into earth: So vertue, being not stirred vp by affliction, droupeth, withereth, and fadeth. Hee that is tempted, afflicted, and vexed, whether it bee by Sathan, wicked men, or by God himselfe striking him: If he be gold, hee is purged and purified: If he bee siluer, hee becommeth more bright:

Simil.

bright: If he be yron, he loseth his ruste:
 least But we (sayth a Father) *Quia ferrum po-*
ranus *ius quam aurum sumus*; Because wee be
 yron, rather then gold, (for the most
 parte) great tribulation is profitable
 vnto vs, for the casting off the ruste of
 sinne. And hereby God sheweth, that
 they are more deare vnto him, whom
 hee permitteth, for the good of their
 soules, to bee exercised with affliction.
 For when God was angry with the Is-
 raelites, hee sayd; *Esa. . I will lay my Esa. 5.*
vineyard waste, it shall not bee digged nor
pruned: And this pruning is by cros-
 ses and tribulations, which maketh it
 the more fruitfull. As *Saint Basil ve- S. Basil.*
rie learnedly obserueth vpon that place;
 The tree that it may grow and fructi-
 fie the better, must suffer many inci-
 sions, and bee despoyled of many super-
 fluous branches. To conclude, the sweet
 Aromatical gūmes, except they be brui-
 sed with the pestle, yeeldeth not their o-
 doriferous smelles; so many thinges are
 there *in rerum natura*, in the nature of
 things, which teach the necessarie vse of
 afflictions in the godly: & layeth before
 our eies this of the *Apostle; That tribulati- Rom. 5.*
 on

on bringeth forth patiēce, & patiēce experiēce

2. That tribulation incitech vs the more to loue God, and to cleaue vnto him, it is apparant by this place: for the Apostles seeing themselves in danger of the sea, ranne presently to Christ, and *Hom. 20.* awooke him, saying: *Lord saue vs, we perish:* Well, (saith Christ) *Deus tribulationes irruere permittit, ut ad eum frequentius confugiamus;* God permitteth tribulations to fall vpon vs, that wee may the more often flie vnto him.

Simile.

As the louing parents, seeing their children often to goe from them, and to play with their equals, causeth their seruants to make them afraide, that they may runne (for feare) into their mothers bosome: So God not onely suffereth vs to be vexed by others, but also himselfe sometime striketh vs, that hee may reduce vs vnto him, when we sinfully go astray from him. Euen as the rayne falling into the earth, causeth the seede to spring; so tribulation and affliction, entering into our minde, erecteth our desire and loue to God. And as a trauelle walketh most warily, when hee traueleth in dangerous desarts, infested with

Simile.

thieues

thieues, but going in the populous and safe places he is most secure: so in tribulations and afflictions wee gather our selues together, tread more warilie in our walkes, consider more attentiuely the will of God, and implore the aide of God: and so tribulation exciteth and stirreth vs vp to the greater loue of God.

3. Thirdly, tribulations sent from God, are an vndoubted signe of his loue towards vs; as it is manifest by this historie: For what might bee more deare vnto Christ then his *Apostles*? who more innocent? who more holy? which forsooke all, that they might follow Christ. Yet he suffered them to bee in perill at sea, and so to be tossed that *the shippe was euen couered with waxes*; so that they were so neere vnto death, that they might say with *David*, persecuted by *Saul*; *There is but a steppe betweene me and death*: 1. Sam. 20. But all this was a token of his loue: For when the Lord would proue and crowne his best beloved children, the way to the crowne, and the manner of their probation is affliction and tribulation. God can take from vs all things that are grieuous; (as

Chrys.

Chrys. ad Chrys. wisely sayeth; *Hom. 4 ad popu.* *popu. Antio. Antio.*) but vntill hee seeth vs purged of

Simil.

our sinnes, & our conuersation vpright, he dissolueth not the tribulation. The Goldsmith, vntill he seeth his gold purified, taketh it not out of the furnace. The Musition leaueth not straying of his strings, vntill he perceiue a perfect consent of harmonie: So God taketh not away the cloude of affliction, before

Iosephs af- he seeth the amendment of our liues. *Iosephs* *affliction.* *Ioseph* was most innocent among all the

Hec Chry. sonnes of *Iacob*; yet all the rest liuing

Gen. 37. quietly at home in prosperitie, he onely
24. was afflicted: Hee was cast into a pitte,

where he was like to perish with famine:

Verse 28. from thence he was drawne vp and sold
for a bondslaue to the *Ismaelites*, which
caried him into *Egypt*, where againe hee

Gen. 39. was solde to *Potiphar*: then greuouslie
1. tempted to adulterie, which he resisted,

keeping most chastly his fidelitie vnto

Verse 7. God and his Maister; yet falsly accused,
20. he was condemned and cast into prison,

where he remayned a long time: Hee

Gen. 40. was deceiued by the vngratefull chiefe

Vers. 23. Butler. But to what end was all this af-
fliction? that by this meanes he might
be

and people be exalted by *Pharao*, and be made
 Lord of Egypt, and that by him, his
 father, Brethren, and all the people
 of God might be relieved in the ex-
 treme of famine, which hee could ne-
 ver haue done, except hee had first suf-
 fered this affliction in Egypt. Gods
 perfect wakefull prouidence neuer fayled here-
 taketh; as hee himselfe sayd to his Brethren;
 before *Now then you sent me not hither but GOD;*
es. I sent you to what end? to preserve your posteri-
all these in this land, and to save you alive.
living Gen. 45.

God's a pa-
 tient rewar-
 der.

onely But see now how bountifullie the
 pitte Lord rewarded euery one of these afflic-
 tions which he suffered: For the hatred
 of his Brethren, God gaue him fauour
 with *Pharao* and his Princes: For that
 hee his Brethren contemned and mocked
 him, saying; *Behold this Dreamer commeth,*
 he was honored of them, *bowing downe to*
the ground before him. For his exile, he was
 exalted in a strange land: For the labour
 of his hands in seruing *Potiphar*, he recei-
 ued a ring from the Kings owne hand: For
 his fetters & chaines in prisō, he was ho-
 nored with a chaine of gold: For his par-
 ticoloured coat which his brethrē tooke
 from

Gen. 45.
Iosephs
exaltation.

Gen. 37.

Gen. 43.

Vers. 26.

Gen. 41.

Vers. 40.

42. 43.

45.

from him, the King arrayed him with Princely Roabes: For that hee ministered vnto them that were bound in prison, in great dignitie he ministered vnto the King: For the prison and the dungeon, he was carried in a Princely Chariot: For that he was despised of all men as a stranger and a seruant, hee was honoured of all men with bowing knees: For contemning the vnlawfull pleasure of adulterie, hee tooke to his wife a Noble woman: For the losse of his fathers house, he was made Ruler ouer all *Egypt*. Who seeth not heere, that these afflictions that God sendeth to his faithfull seruant *Ioseph*, were signes of Gods tender loue towards his children, in him, whereby he aduanced him. To conclude, afflictions therefore are signes of Gods fatherlie fauour, and not of his hatred to

Pre. 1. 12. his elect: *For the Lord correcteth him whom he loueth, as the father doth the child*

Aug. *in whom he delighteth: Pro. 3. 12. Ideo prementur, ut pressiclamet, clamantes exaudiantur, exauditi deum glorificent.* They are therefore afflicted, that being afflicted, they might call vpon God, that calling vpon God, they might bee heard

that

in with that being heard, they might glorifie
 ministe God. And therefore well sayth *Seneca*, *Seneca.*
 in pri *Miseri sunt qui nunquam miseri fuerunt;*
 d vnto They are wretched which neuer were
 e dunt in miserie.

y Cha 2. This shippe, wherein were Christ
 ll men and his Disciples, *Allegoricallie* represen- The Alle-
 as ho teth the Church militant in this life: The goricall
 knees Church is as a shippe tossed on the most lense.
 easure turbulent seas of this world: the godly,
 a No elect, and faithfull, are carryed in this
 fathership. The boisterous windes, stormes,
Egypt and waues, are diuers vexations, tribu-
 afflictions, and persecutions, wherewith
 ll ser the godly in this life are persecuted: and
 tender these are raysed vp of Sathan, and his
 wher band; as Tyrants, Persecutors, Here-
 de, a fikes, and wicked men, which so rise vp
 ods fa in furie against the Church, that some- *Anacharsis.*
 red to time it seemeth to bee oppressed and al- It is to be
 b him most extinguished, so that to the world doubted
 child they seeme (as *Anacharsis* said once of whether
 es pre Navigators; *Dubitatum fuerit, inter vi-* they that
ex aui nos ne habendi, qui vitam undarum, vento- commit
 They rumq; arbitrio committerent. In these themselves
 afflic stormes of afflictions the godly some- to the po-
 at cat time begin to faint, especially when they wer of the
 heard see the shippe euen couered with waues: be to
 that But among the

But our *Archinaucerus* is Christ, who sometime seemeth to sleepe, when hee doth not presently deliuer his children, but suffereth them awhile to be afflicted. To him in all our miseries *tangnam ad asylum*; as vnto a Sanctuarie we must flie, and awake him with our prayers, saying; *Lord saue vs*. It is growne into a common prouerbe; *Quine/cit orare discat nauigare*; He that knoweth not how to pray, let him learne to sayle, which our spirituall nauigation, especially in the seas of affliction, teacheth; then Christ being stirred vp by prayer, calmeth the tempest of tribulation by the power of his word, & changeth all things into a ioyfull *Catastrophe* of tranquillitie.

Affliction
teacheth to
pray.

The vse.

The vse is, that wee be not offended at the smallnesse of Christs number, when wee see the greater part to walke the broad way to destruction; when we see many to resist the truth; and with *Liberius* obiect vnto vs; *Quota pars orbis mortalium vos estis?* What a small parte of the world are yee Christians? Christs flocke *Luk. 12.* is a little flocke: *Luk. 12.* Persecutions *Nazian.* (saith Nazianzene) *Christianismum nobiliorem*

, who *maior potius quam debiliorem reddunt: Ma-*
 when *ketb Christianitie rather nobler then weaker.*
 s chil And these are the notes of the true
 to be Church: *Isa. 15. 16.*

series 3. And as Christ slept in the most dif- 3.
 tuarie ficill dangers of the Apostles; so in the
 h our midst of their afflictions and anguishes,
 owne Christ seemeth sometime to the godlie
 it ora to sleepe, when hee doth not halten to
 h not deliuer them. Hence sprang these per-
 sayle, plexed cryes of the godlie; *Lord, carest Mar. 4.*
 peci thou not that wee perish? *Mar. 4. Lord how Psa. 6.*
 heth; long wilt thou delay? *Psa. 6. and Psa. 13.*
 ayer, How long wilt thou forget me *Lord for euer? Psa. 13.*
 n by How long wilt thou hide thy face from mee?
 h all But in very deede, hee that keepeth Israel will *Psa. 121.*
 tran- neither slumber nor sleepe.

It is surely a wonder (saith one) that
 he, of whom it is sayd; *He that keepeth Is- Psa. 121.*
 rael shall nei-her slumber nor sleepe: *Psa. 121.*
 is yet now sayde to sleepe. What mea-
 neth this sleepe? 1. Hee sleepeth, that
 he might shew the veritie of his humane
 nature. This was a true, not a counter-
 feit sleepe, which watching and wea-
 risome labour did enforce; carrying an
 humane body, subiect to such affections
 as our mortall bodies are. 2. God is
 sayd to sleepe, eyther when he doth not

presently helpe the godly, or punish the wicked: According to this of the Prophet: *Psa. 4.4. Up Lord, why sleepest thou*

Psa. 44. awake, and bee not absent from us for ever

Againe, he is sayd to *Arise*, eyther when he deliuereth the righteous, or destroyeth the wicked: As hee sayeth againe

Psal. 78. The Lord awaked as one out of

Psa. 78.

a sleepe, and smote his enemies in the hinder parts, and put them to perpetuall shame. The

Lord therefore is sayd to sleepe, when he seemeth for a time to winke at the miseries of the godly, and the wickednesse of the vngodly, because he exerciseth hereby the patience of his children, and expecteth the conuersion of the wicked. *The bountifulnes of the Lord*

Rom. 2.

leadeth thee to repentance: Rom. 2. Christ is said to sleepe when faith fainteth, charitie is cooled, and the feare of God and deuotion is extinguished in vs; then the windes of wicked desires arise; as ambition, couetousnesse, &c. which trouble the tranquillitie of the minde, and threaten destruction to the soule, except Christ bee awake, by feruent and faithfull prayer.

He can no more forget his elect, then

a mother can her childe. It is sayde of
Ioseph: Gen. 39. That God was with him Gen. 39.
in prison. For *Ioseph* lost not his faith and
hope in God, neither when hee was cast
into the pit; neyther when hee was a
bond slaue, neither when he was cast
into prison, at which time (in the iudge-
ment of man) God was farthest off from
him; yet Gods providence neuer slept,
but followed him when hee was in the
pit, and neuer forsooke him in prison,
nor in all his aduersities. It was God
that helde the hand of his angry Maister,
that he should not kill him vpon suspiti-
on of defiling his wife. And so Gods
watchfull eye, though hee seemed to
sleepe, euer waked with *Ioseph*. So was
God euer with *Iacob*, in all his brunts of *Gen. 28.*
affliction: He was with him in his iour- 13.
ney into *Mesopotamia*, that hee might di- *Gen. 29.*
rect him in the way. Hee was with him *Gen. 30.*
when he serued *Laban*, that hee might *Gen. 31.*
multiplie his flocke. Hee was with him
in his returne, least wrathfull *Laban Gen. 33.*
should draw him backe. Hee was with
him at his entring into his natie coun-
tre, least hee should bee oppessed by
Esa. To conclude, hee was with him
when he went downe into *Egypt*, as hee

Gen. 46. promised: *Gen. 46. I will goe downe with thee into Egypt, and I will also bring thee up againe.* And thus (brethren) ye see that Gods mercifull providence neuer sleepeeth towards his children.

A question. Why then doth hee sleepe? why doth he hide himselfe? Why doth he deferre to helpe and succour his children in their distresse?

The answer The answer is easie: 1. That being destitute of all succour & helpe of man, the godly might acknowledge him to be the onely and opportunate helper in all their affliction: *Psa. 91. 15. Hee shall call upon me, and I will heare him; I will bee with him in trouble and deliuer him.*

15.

2. That hee might proue them, & the more prouoke them to craue his ayde.

3. That hee might trie their constancie; *Et quasi igne excoctos iustiores et puriores faciat.* **Hiero. sup. Hab.** And as it were by purifying them in the fire, make them more cleane and pure.

Hiero. sub. Hab.

4. Then the Lord seemeth to the godlie to sleepe, when hee permitteth them so to bee plunged in calamities, that all hope of escaping being taken away, his mercy may be the more welcome when

it

it commeth: *Ut tardius dans dona sua commendet, non neget; saith Aug.* That by his slownes in giuing, he might comend, & denie his gifts vnto vs. *Desiderata diu dulcius obtinentur, cito data vilescunt;* Things long desired, are the more pleasant being obtayned, and what is easilie gotten, is vilely esteemed.

Againe, *Aug. in Psa. 55.* sayth; *Forte nanis tua ideo turbatur quia Christus in te dormit;* Perchance thy shippe is troubled because Christ sleepeth in thee. And Christ sleepeth in them whose faith sleepeth; *Excita Christum, recole fidem;* Awake Christ, recall thy faith.

Aug. in Psa. 55.

To conclude this part; This sleepe of Christ after the wearisome labours of his ministerie, teacheth vs: 1. That our naturall sleepe, that refresheth our bodies after labour, so it excede not the meane, is not displeasing vnto God.

Quod caret alternare quie durabile non est.

Without succeeding rest, be sure

No creature long may toyle endure.

2. The veritie of his humane nature hereby appeareth; Hee hungred: *Math. 4.* He was wearie: *Ioan. 4.* Hee wept: *Io. 11.* and tooke vpon him all

our infirmities, and was true man, sinne only excepted. For these *passions* and affections are competent and agreeable to our humane nature; which maketh against the *Marcionites, Maniches, Valentians*, and other such Heretikes which denie *Christs* true humanitie. 3. That Christ watcheth ouer vs sleeping, and by his Angels keepeth and preserueth vs: *Psa. 121.* and *Psal. 34.*

Pars tertia.

The analysis or resolution of the 3. part.

THe alaying and calming of the tempest is described: 1. *A causa efficiente impulsiva*, which was the petition of the Disciples: the forme whereof is expressed, *vers. 25.* this is amplified by the *adiunct pusillanimitie* of the Disciples. 2. The primarie efficient cause was Christ himselfe. 3. The manner, or the instrumentall cause is described, which was the rebuking of the windes and the sea: the forme whereof is set downe: *Mar. 4. 39. Peace and be still.* Lastly, the forme of the miracle is expressed, which is, that at the words of Christ the tempest ceased, which is amplified by the effect and

and adiunct there; and there followed a great calme. So much for the *analysis*, now to the obseruations and doctrines.

Obseruations and Doctrines.

1. First, we are here taught in all dangers, afflictions, and necessities, to flie vnto Christ, and to call vpon him by feruent prayer; if we would that Christ should awake and heare vs, it is needfull that we our selues should first be awaked, and deuoutly pray vnto him: yea for this cause he sendeth tribulations, that he might awake and stirre vs vp to consider our miserie and the estate wherein we are, that we might afterwards awake God with our prayers. So dealt he with his beloued Apostles, euen he that *bringeth forth the winde out of his treasures*. Ps: 135. it was he that stirred vp this tempest, & strooke this feare into his Disciples, that feare might prouoke them to pray, & that their prayer might stirre vp Christ to shew this miracle, whereby they and all his elect might be the better confirmed in the faith. This promise he hath plighted, this law of
mercy

*Mat: 11.**Similiter.**2. Chro:**20.**1. Pet. 5.**Phil. 4.**Simile.*

mercy he hath left vnto vs: *Come vnto me all ye that labour and I will refresh you, call upon me in the time of trouble, and I will heare you.* The Shepheard is quickly stirred vp at the voyce of his sheepe, the louing mother, at the crie of her childe, the henne at the noise of her young, and to all these God in holy scripture is compared. So King *Iehosaphat* being inuironed with an huge hoste of his enemies, prayed vnto the Lord, saying: *There is no strength in vs to stand before this great multitude that commeth against vs, neither doe we knowe what to doe, but to lift up our eyes vnto thee,* 2. Chro: 20. And he obtained of God a maruellous victorie. So the Apostle *Peter* exhorteth 1. Pet: 5. *Cast all your care vpon him, for he careth for you,* and *Phillip. 4. be nothing carefull but in all things let your request be shewed vnto God in prayer and supplication with giuing of thanks:* For as it grieueth not the nurse whose breasts are full of milke when the childe sucketh them, but rather easeth and delighteth her: so he is not troublesome to the most plentiful goodnes of God, but very acceptable vnto

unto him, which offereth vnto him occasion to shew mercy; this mercy of God most prone and readie to succour all them that call vpon him, the Lord commendeth vnto the faithfull, saying; *Mat. 7. If ye that are euill can giue vnto your children good gifts, how much more shall your heauenly father giue good things to them that aske him?* Who then would euer despaire of his cause? who would not expect a most certaine victorie, when the iudge himselfe exhorteth the Plain- tiffe to craue, and prescribeth him a forme of crauing, and promiseth that he shall easily obtaine? And this doth our Iudge Iesus Christ, that we might ouer- come all difficulties, he exhorteth vs to aske, hee teacheth vs a forme of prayer, and promiseth againe, and a- gaine, *Aske and you shall receiue. Mat: 7.*

Mat: 7.

A comfort-
table confi-
deration.

Mat: 7.

This example of the Disciples there- fore teacheth vs, what wee should doe when we are pressed downe with the waters of tribulations, which when they sawe the imminent danger of death before their eyes, they cried vnto the Lord, sleeping, *Lord saue vs, we perish:*

for

Prayer the
medicine
for all ma-
ladies.

Aug: ser:
226. de
temp.

1. Regum.
18. 38. 45.

Chrysost.

for prayer is the common refuge of hu-
mane infirmities. And therefore a cer-
taine ancient father (as *Theodore* repor-
teth) said; that Physitions did vse many
kindes of medicines, according to the
varietie of the diseases of their Patients
but for the expelling of all diseases of
the soule, for the vndergoing of all dis-
commodities of this life, prayer is the
onely remedie and common medicine
because it draweth the *omnipotent* God
vnto it, who onely is the soueraigne me-
dicine, for euery maladie. The efficacie
of prayer, the ancient Fathers could ne-
uer sufficiently commend: *Augustine* cal-
led Prayer *clauem celi*, the keye of Hea-
uen. With this keye *Elisha* opened hea-
uen, and brought downe fire which con-
sumed the sacrifice, and also with his
prayers, caused the heauen to powre
downe raine to make the earth fruitfull.
An other calleth prayer *tabulam naufragorum*, the table or planke for such as suffer
shipwracke in the seas of temptations of this
life, which in the dangerous seas and
waues of this world carieth vs safe vnto
the haue of all happines. *Chrysostome*
calleth it *anima solem*, the sunne of the soule
because

because as the sunne inlightneth the world, so prayer illuminateth the mind. Innumerable almost are the examples both in holy scriptures, and other writers of all ages, which manifest the wonderfull efficacie of prayer, but at this time, this shall suffice.

2. Ex. vers. 26. In that the Lord reproved his Disciples, for their distrustfull feare, saying, *Why are ye fearefull o ye of little faith?* We are taught in the midst of our tribulations and miseries, neuer to suffer our confidence and trust in God to quaille. The Disciples were not without faith, for in this present danger they called vpon the Lord, which they could neuer haue done, except they had beleued that he could haue holpen them. Yet their faith was but litle, as it appeareth by their distrustfull feare: for as perfect loue casteth out all feare, so a perfect faith expelleth all timorous distrust, and crieth with the Prophet, Ps: 27. *The Lord is my light and saluation, whom then shall I feare? the Lord is the strength of my life, of whom shall I be afraide?* Some by the word [faith] vnderstand, confidence or trust, and take it *metonymicos*, whereby the cause

10: 4

Ps: 27.

cause is taken for the *effect*, for a strong faith bringeth foorth confidence. And therefore some translate it, *exigua fiducia praeiudici*, *endued with little confidence*. And worthily our Sauour reprobued them of their diffidence: for they that had seene so often the Diuinitie and power of Christ, confirmed with so many miracles, what cause had they to feare? as if he were not the same God on the seas as on the land: And surely many such there are at this day, which though they haue oftentimes proued Gods aide in their tribulations, yet if any new thing happen vnto them, they by and by murmur against God, and distrust his goodnes: and as the world is changed with them, so withall their confidence is changed. Such were the distrustfull speeches of the wicked, which are mentioned, Ps: 78. *They speake against God, saying; Can God prepare a table in the wilderness? he smote indeed the rocke that the waters gushed out, but can he giue bread also, or prepare flesh for his people?*

Psal. 78.

We see that sometime it chanceth among men, that an enemy (if he be of any generous and heroicall nature) succoureth

rong coureth an enemy, that in extremitie
And flieth vnto him for succour, reputing it
an honor vnto him; How much more
And will God protect & defend them which
m of humbly flie vnto him in their extremi-
eene ties and miseries? Let vs therefore hold
r of fast in all our miseries, *our confidence in*
nira- *God, as an answer of the soule both sure and*
? as *steadfast* Heb:6. And againe, he said vnto Heb.6.
the them which suffered for Christs sake, the
many spoyling of their goods: *Cast not away*
ugh *your confidence which hath great recompence*
ods *of reward,* Heb:10. Surely all godly men, Heb.10.
any in their greatest affliction, holde fast this
y by confidence. So holy *Iob* in the midst of
rust his calamities said: *Though he should slay*
an- *me, yet will I trust in him:* Iob.13. Iob.13.
nfi-

It is recorded by *Aeneas Silvius*, in *Aeneas*
di- *histo: Bohem. of Wenceslaus, King of Bohe-* Silvius in
ich *nia,* that when his great armie was *histo. Boe.*
inst vanquished, his power subdued, and
the him selfe taken prisoner: being asked
hat how it fared with him, answered ne-
ead uer better, for when I was guarded and
a- inuironed with the aide of man, I had
of scarce any leisure to thinke vpon God:
ic- but now being destitute of all humane
th succours, I fixe my whole hope in God,
who

who I know will not forsake me, but will heare me when I call vpon him.

3. Out of vers. 26. That faith in all the Saints is not alike, and in the same qualitie, but in some more and stronger and in some lesse and weaker. This infirmitie of the Disciples is not set downe to this end, that we should flatter our selues in the like weakenes, but that we should labour by all meanes to stirre vpon and strengthen our faith by prayer, hearing of the word, holy meditations, &c.

This example yeeldeth most sweete consolation to the weake and fearefull consciences: for euen as Christ doth not reiect his Apostles ob: *ὁλιγοπιστίαν*, so the Lord doth not despise the weake faith which apprehendeth Christ the *Mediator*, as his obiect, though it be not yet of the strongest. Let none therefore despair of the goodnes of God. *For a bruised reede shall he not breake.* Esa: 42. but

Esa: 42. pray with the father of the possessed, *Marc: 9.*

Marc: 9. Lord helpe my unbelieve: and with the Apostles, *Luc: 17.* Lord increase our faith: and then wil God make vs perfect,

1. Pet. 5. confirme, strengthen and stablish vs. *1. Pet. 5.*

Let

bu Let vs beware therfore of diffidence,
 and distrust, and by all meanes abandon
 in all doubtfulnes of Gods grace, mercy,
 same and free remission of our sinnes. To di-
 nger trust is, *First to make God a lyar.* 1.Ioh. 5. 1.Ioh. 5.
 infir 10.2. It fighteth *ex diametro*, against faith 10.
 own in Gods promises, Rom:4.16. and the Rom:4.
 r our path of Almightye God, Ezech.33.11. 16.
 t we Ioh. 5.24. Third, it is directly repugnant *Ezech.*
 re vpo the true iustifying faith, which is 33.11.
 yer, *εὐνοία* and *Hypostasi*, Heb:11.1. and is Ioh. 5.24.
 tati opposed to doubtfulnes, Mat:21.21.2- Heb.11.1.
 against which very pithily speaketh S. Mat:21.
 eete Bernard: *Tria considero in quibus tota spes* 21.
 efull *ne consistit, charitatem adoptionis, verita-* S. Bern:
 i not *tem promissionis, potestatem readditionis, &c.*
 o the I consider three things in which my A sweet co-
 faith whole hope consisteth, Gods loue in a- sideration.
 edia- adopting me, the truth of his promise, and
 t yet his power to performe: let now my foo-
 e de- lish cogitation murmur as much as it
 brui- will, saying; What art thou? or how great
 . but is that glory? or by what merits doest
 ssed, thou hope to obtaine it? *Et ego fiduciali-*
 with *ter respondeo, Scio, Credo, Certus sum;* But
 e our will answere confidently; I knowe, I
 fect, beleue, I am certaine, *quia in Charitate*
 et. 5. *quia adoptauit me, quia verax in permissio-*
 Let D ne

ne quia potens in exhibitione, Because in his abundant loue he hath accepted me: Because he is true of his promise: Because he is of power to performe.

5. In that the waters at the word and command of Christ were silent, calme and still; as it is an vndoubted argument of Christs Diuinitie, that he is the true, eternall and omnipotent God. We reade of *Xixis* the mightie *Monarch* of *Persia*, that being about to passe ouer the sea of *Hellesponte*, strooke and beate the waues with his rodde, charging them, that they should not presume to rise and swell against him, but to be calme; but the waters yeelding no reuerence to the king, nor obeying his ridiculous charge, kept their naturall course: But Christ the *Monarch* of heauen, who hath prescribed to the waters their bounds which they shall not passe,
Pf: 104.9. *Pfal. 104.9.* whose word, the fire, and haile, snowe and vapours, stormie winde and tempest
Pf: 148.8. doe execute, *Pf: 148.8.* commandeth the winde & seas, and all his creatures, and they obey him. Let vs say therefore with *David*, the Lord is on my side, I will not feare what man can doe vnto me.

6. To conclude, we haue here a most sweete testimonie of the clemencie of

our good God, who after the terrible
 tēpests of tribulations, sendeth a ioyfull
 calme of tranquillitie and peace: So our
 Sauour here, did not only heare his Dis-
 ciples calling vpō him & deliuered them
 out of all danger, but also shewed his di-
 uine power in commanding the windes
 and the sea, & his admirable goodnes &
 loue, which in our greatest miseries is
 nearest at hand to helpe vs. This happie
 end, & catastrophe of our calamities and
 temptations, our louing God effecteth, if
 we truly trust in him, *Ye shall weep and la-*
ment (saith he to his elect) but your sorrow
shall be turned into ioy, Ioh. 16.22. Againe, *Ioh. 16.*
for a litle while haue I forsaken thee, but with 22.
great compassion I will gather thee, Esa:54.7. *Esa:5.7.*
 This is the great calme that followeth
 the tempests of Gods Children. So *To-*
mas after his blindnes receiued againe
 his sight, passed the rest of his life in ioy,
 and saw his childrens children. *Tob.14. Tob:14.*
 So the Lord rewarded his seruāt *Iob*, and
 after all his grieuous plagues and losses,
 restored him twise so much: *and after this*
reued Iob an hundredth yecres, and sawe his
sonnes, and his sonnes sonnes, euen foure gene-
rationes, *Iob ultim.* So *Ioseph* after his exile *Iob: ultim.*
 imprisonment, was aduanced to great
 honour:

Gen:45.

honour: So *David* after the long persecutiō of *Saul*: So *Jacob* after his long sorrow for the losse of *Ioseph*, found exceeding ioy and prosperitie, Gen.45. So the conflicts of the godly against the flesh, the diuell and allurements of the world, which are stormes, tempests, and windes, wherewith they are tossed, on the vaste sea of this world, and indangered so that if Christ sleepeth in them, they begin to sinke, vnles by feruent prayer, they stirre vp their faith and confidence in him, that he may command & rebuke the windes, that there may follow this pleasant and wished calme. This dutie of pietie if we performe, we may ioyfully say with the Prophet, Ps.18.6. *In my trouble I did call*

Psal:18 6. upon the Lord, and cried vnto my God, and he heard my voyce out of his Temple, and my crye did come before him, euen into his eares.

Psal:94. Againe, Ps:94.49. In the multitude of the sorowes which I had in my heart, thy comforts haue refreshed my soule.

The fourth part.

THe fourth part, containeth the consequent effects of this miracle. vers. 27. First, the peoples admiration of *Christs power*, Secondly, their extolling & commen-

commending of the same, by adding an exclamation, and *prosopopæia*. To which the Evangelists S. Marke and S. Luke addeth a third, namely, *their exceeding feare.* Marc. 4. 41. Luc. 8. 25.

Observations and Doctrines.

7. Out of vers: 27. By the example of the people which marvelled and admired at Christ, *ut hominem dormientem, Deum imperantem, & creaturam obedientem,* saith Chrysostome, *sleeping as a man, commanding as a God, and the creature obeying,* and extolling the Maiestie and power of Christ: we are taught not curiously to search the wonderfull workes of God, or carelesly to consider of them, but in true simplicitie of heart, to admire and reuerence them, and learne thereby the true feare of God, who is so wonderfull in all his workes, for *scrutator maiestatis, opprimitur a gloria;* saith Prosper: *de vocatione:* *the curious searcher of the Maiestie is oppressed of the glorie.* And by the humble man that knocketh by prayer hath the doore opened vnto him to finde, which the rash searcher into Gods secrets, in

Chrysost:
in opere
imperf:
hom: 23.

Prosper. de
vocatione.
Gen.

*Bern: super
Cant: 24.*

P/. 148.8.

*Esa: I.
vers. 2.*

the proud spirit of curiositie, shall neuer be able to finde out, saith S. Bern:

8 Againe, let vs learne here to obey him to whom all insensible creatures yeeld obedience. Hereof speaketh the primeable Prophet, Psal. 148.8. *Praise ye the Lord, fire and baile, snowe and vapours, stormie winde, which execute his word.* And is it not a wonder that all creatures with such readines and constancie, shew their obedience to the Creator, and that man for whose sake they were all created, should in an ingratefull and obstinate minde, perfidiously denie obedience to the Lord?

Therefore the Prophet Esa. 1. vers. 2. that he might taxe this shamefull obstinacie of mans heart, calleth heauen and earth to witnes against him, *Heare o bea- mens, and hearken o earth, &c. the ox know- eth his owner, and the asse his maisters crib, but Israel bath not knowne, &c.* As if he had said: all you (o my Creatures) are obedi- ent vnto my voyce, onely man is of a stubborne and disobedient heart, and ye shall all be witnessses against him; I com- manded the sea, and it was diuided in two partes, so that the *Israelites* went through

through as on drie land, the waters gi-
 uing them free passage, *Exod: 14.* I com- *Exod: 14.*
 manded the earth, and it opened her
 mouth and swallowed vp rebellious *Ko-*
rah, Dathan, and Abyram, *Num: 16.* At my *Numb:*
 command the fire came out and confu- *16.*
 med the sons of *Aaron,* *Leuit: 10.* I com- *Leuit: 10.*
 mādēd the Sun at the prayers of *Ioshuah,*
 and it stood stil in the midst of heauen to
 giue a glorious victorie vnto my people:
Iosh: 10. The earth trembled and quaked, Ioshu: 10.
 (saith the Prophet) *the foundations also of*
the mountaines moved and shooke because he
was angrie *Pf: 18. 7. when Christ suffered, she* *Pf: 18. 7.*
sun was darkned, the rockes claue asunder,
Math: 27. yet the heart of man harder *Mat: 17.*
 thē the very stones will not be mollified.

Let man learne then obediently to *The use.*
 serue the Lord, and carefully frame him-
 selfe to keepe his commandements, to
 whom the earth, the sea, and the windes,
 the elements, and all vnreasonable crea-
 tures obey, and execute his will.

Let vs learne here to magnifie, extoll, *The use.*
 & praise the Lord, as often as we behold
 his goodnes, mercy and loue towards
 vs, when he keepeth vs in dangers, deli-
 uereth vs in tribulations, taketh vs out
 of the hāds of our enemies, & protecteth

vs from the rage and power of Sathan, and incessantly, laude and glorifie his name, who *hath called vs out of darknes into his maruellous light, 1. Pet. 29.*

1 Pet. 29.

9 Lastly, we haue here a testimonie of the wonderfull prouidence of God, which plainly appeareth in this place, in confounding openly in the malignant practises of *Sathan*, the immortal enemy of God, and mankinde, and conuerting all his pernicious enterprises (maugre his rage and furie) to the benefite of his Church, and the good of his elect. In this tempest at sea, Sathans practise was vterly to roote out the name of the Lord and his glory, by drenching his ship in the floods, and drowning his followers. But by the admirable prouidence of God it came to passe, that this tempest ministered matter of illustrating the glory of Christ, and extolling of his *Godhead*: For when *Christ* rebuked the winds, quieted the tempest, and calmed the sea; the people rauished with the admiration of his diuine maiestie, and astonished, *cryed out, what man is this that commandeth, and both windes and sea obey him?* So the Diuell thought by his cursed ministers,

nisters, to burie Christ with the glory of his name in the sepulchre, *when they made Mat. 27. the Sepulcher sure with the watch, and sealed 6. the stone: Mat. 27. 6.* But all this (the wisdom of God so disposing) was so farre off from the obscuring of Christes glorie, that it made for the manifesting of the same, and confirmed the certaintie of his *resurrection, when the Keepers for feare of him being astonied, ranne into the Citie, and shewed vnto the High Priests all the things that were done: Mat. 28. vers. 4. and 11.* Wherefore in all our miseries and afflictions, and in the furies of Satan and his instruments, whiles we are tossed on the tempestuous seas of this life, let vs with an assured confidence flie vnto the Father of all *mercies and consolation*, awake him with our faithfull and deuoute prayers, who onely knoweth how, and is willing and able to alay all the stormes of this troublesome life, giue a ioyfull issue to our temptations, and at length to conduct vs to the safe shores and happy hauen of eternall happinessse, where is the fulnesse of ioy; and at his right hand are indeficient pleasures for euermore.

To

To whom with the Soone and the
holy Ghost, three persons in one most
glorious Trinitie, one God in vnitie,
might and Maiestie, be ascribed all ho-
nour, prayse, power and dominion, now
and for euermore, *Amen.*

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THE
I V D G E S
AND
I V R I E S
INSTRVCTION.

WITH A WARNING TO
Witnesses to shunne the horrible sinne
of Periuurie: The greatnesse where-
of is here layde before them:
Very necessary for these
times.

By WILLIAM EST, *Preacher*
of Gods word.

Zechariah: 5.4.

*I will bring forth a curse (saith the Lord of
Hostes) and it shall enter into the house of
the thiefe, and into the house of him that
falslie sweareth by my Name; and it shall
remaine in the midst of his house, and shall
consume it with the timber thereof, and
stones thereof.*

LONDON.

Printed by T. Creede, for Arthur Iohnson,
Dwelling at the signe of the white
Horse in Pauls Church-yard.

1614.

THE
V D G E S
AND
I V R I E S
INSTRVCTION.

WITH A WARNING TO
Wretches to shunne the horrible sinne
of Perjury: The greivous where-
of is hereby deprecating:
Very necessary for these
times.

By WILLIAM EST, Printer
of Court.

Exhortation: &c.
with being forth a case (namely the Lord of
Hester) and it shall shew unto the house of
the church, and into the house of him that
shall be moved by my name; and it shall
remain in the midst of his house, and shall
continue in with the timber thereof, and
be a witness.

LONDON
Printed by T. Cotes for Andrew Ibbotson
Dwelling at the signe of the white
Horse in Pauls Church-yard.
1614.



TO THE RIGHT WORSHIP-
full, *William Hinson* Esquire, grace
and peace, in the Prince of
peace Iesus Christ.

.

Right Worshipfull,



*Have once againe laun-
ched forth from a safe
Hauen into a turbulent
and tempestuous sea of
Mens humours; and ex-
posed my selfe afresh
to the carping censure
of hateful Criticall*

*Zoylus, and filthy Black-mouthed Mo-
nus, whose virulent tongue is no fuller of poy-
son then the venomous Viper; and the kind-
nesse of their lippes no better then the vomit
of Aspes: a prophane and degenerate gene-
ration, ever readier to find two faults in ano-
ther, then to amende one in themselves. But
because in my other workes I haue proclaimed
open defiance vnto such (but for modestie sake
without name) and meane, if they persist in
their*

THE EPISTLE

their impious and irreligious humour, the next time to labour to purge out their poyson with a dramme of Mythredatim, and ana-

In a worke to mize their names in print. At this time I which I thinke them not worthie of farther speech, but haue in onely in my prayers. I confesse, silence had hand; intituled, The Anatomie of that no conceit of mine owne gifts, nor the affectation of the vaine applause of mens mouths, a Christian.

but an vnfeined desire to doe good (according to my poore talent) and that by all meanes, in the Church of God (being also heartned by the good acceptance of my former labours, with the well inclined, and the profite and comfort they ingeniouslie confesse they haue reaped thereby) hath encouraged mee to proceede herein. This (Right Worshipfull) I presumed to consecrate, and dedicate vnto you, as a pledge of my good will and thankfulness, for many your kind fauours; and especially (which I shall neuer drench in oblivion) your readinesse in supporting my honest and iust cause: nay, Gods cause, against certaine ignorant, proud, and malicious Opposites, which make a shew of godlinesse, but haue denied the power thereof: which speake of sanctification with vn-sanctified lippes: For which (I doubt not) as also for your loue to religion, good to

W. Iohnes.

your

DEDICATORIE.

your countrey, protection of the oppressed, &c. there is a reward layde up for you in heauen, euen an immarcesible Crowne of glorie. If this (as indeede it is not) be not answerable to your worth, impute it not (I beseech you) vnto my will, but rather to my want of abilitie, being loth to be branded with the more then barbarous note of ingratitude, which I euer detested, cane peius & angue, knowing the old proverbe; Omnia dixeris si ingratum dixeris. Now I beseech the God of peace to sanctifie you, that your soule and bodie may be kept blamelesse vnto the day of the Lord.

Your Worships in all ductie,

WILLIAM EST.

RECEIPTS

Received of the
Honble the Lord
Bishop of London
the sum of
Ten pounds
for the
rent of the
house
situate
in the
parish of
St. Martin
in the
City of
London
the
first day
of the
month
of
January
in the
year
of our
Lord
1700

Your humble servant

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THE IVDGES AND
IURIES INSTRUC-
TION.

Ioh. 7. 51

*Doth our law iudge a man before it heare him Ioh. 7. 51.
and know what he hath done?*



O omitte all circum-
stances of time, place
and persons: This
question (as our Mai-
sters of *Logick* say)
may be resolued into
a proposition: or (as
the *Rethoricians* say) implieth a propo-
sition with an absurditie vpon the contra-
dictorie: As that, *Gen. 18. Shall not the Iudge Gen. 18.
of all the world doe right? and Rom. 6. 1. 25.
Shall wee continue in sinne that grace may abound? God forbid. So that it is in effect
as if hee had sayde; Our law doth not
iudge any man before it heare him, and
know what hee hath done. Wherein
obserue three things.*

A 2

I. That

The diuifi-
on.

1. That the law must iudge, or the Iudge by the lawe: *Doth our law iudge?* and this requireth in the Iudge knowledge of the law, and obedience to the law.
2. What is the subiect of this iudgement which must bee iudged? a Man: which teacheth the Iudge to iudge warilie, and without respect of persons impartiallie.
3. The order that the law requireth in iudgement; *To heare the man speake for himselfe, and to know what he hath done.*

1. King.
17. 21.

For the first, the written law, how good soeuer it bee, is dead in it selfe like a sword layd vp in scabert, or pretious Oyntment shut vp in a boxe: The Magistrate therefore is added, to reuiue this dead body of the law, as *Elias* did the childe being dead, by stretching himselfe vpon it: By which coniunction, the law becomes a Magistrate, and the Magistrate a law: The Magistrate lendeth a mouth to the law to speake and the law teacheth him a rule to speake aright. So that hence this poynt is made playne; The law must iudge by the Magistrate

gistrates mouth, and the Magistrate by the law, as the mouth by the heart. This may be gathered by the words of *Nichodemus* here, when he maketh the law the Iudge; *Doth our law iudge a man before it heare him, and know what he hath done?* by the mouth of the Iudge, or the Iudge, according to the law. And therefore the Lord commaundeth *Ioshua* to meditate in the law day and night, and not to let it depart from him. Which also is meant of the *Iudiciall law*; And an argument hereof are *Pauls* words to *Ananias*; *God shall smite thee thou whited wall; for thou fittest to iudge me according to the law, and commaundest mee to bee smitten contrarie to the law.* Wherein we learne two things: 1. That the Magistrate is set in place of Iustice, to iudge according to the law. 2. That therefore the sinne is great to iudge beside the law; but to iudge contrarie to the law, deserues to bee smitten of God himselfe. Neither must wee thinke that this law of the *Iewes* had onely this prerogative: for euery good law hath the same that the *Ciuill law* hath: As *Iustini- lib. 40. in- nian* sheweth; *lib. 40. institut. imitudo de stitut de officio Iudicis*: Where, in the very first officio *Iu- words dicis.*

words he saith; *Imprimis illud observare debet Index ne aliter indicet quā legibus, &c.* The Iudge ought especially to observe, that he iudge no otherwise then by the lawes, &c.

Echines.

Themistocles.

Simonides.

And that the lawes in severall countries had the same authoritie, may appear by *Eschines* Oration; wherein hee affirmeth, that the *Athenian* Magistrates were sworne thereto. Whereunto it seemeth, *Themistocles* in *Plutarch* had reference, when *Simonides* the Poet requested him to giue sentence with him in a matter vniust, answered; *Nec; tu bonus poeta si prater musica modulos caneres, neq; ego Iudex iustus si contra leges pronunciem:* Neyther art thou a good Poet, if thou violate the rules of musicke; neither am I an vpright Iudge, if I giue sentence against law.

I stand not heere (though I might) to discusse that subtile question, disputed in the schooles; Whether is to bee preferred before other, the Law or the Magistrates? Wee are rather to giue God thanks that wee haue such good lawes, and with all, good Magistrates to put them in execution, and to iudge according

ding to the law: Neither yet do I so mustell the mouth of the Magistrate, as that when the law is defectiue he should bee mute: but this I say, when the law is not defectiue, the Magistrate should iudge according to the law. And hence it followeth that the Iudge ought to know the law, and to obey the law. I need not (Right Honourable) to mention your knowledge in the law: but the thing that I would put you in minde of, is; That you would persist to be as you are obedient to the law, in iudging by the law. And here would I giue you but the same counsell as *Claudian* once gaue to the Emperour *Honorius*.

*Vt te totius medio telluris in orbe,
Viuerē cognoscas, cunctis tua gentibus esse
Facta palam, &c.*

Nec tibi, quid liceat sed quid fecisse decebit,

*Occurrat, mentemq; domet respectus
honesti.*

*Claud. in
consul.*

*4. Hono.
panegy.*

Remēber that you liue in the publique view of the world, & that your actions are open to the eyes of all men: therefore thinke not what lieth in your power to doe, but what is fitte, and seemely

An excellent
counsell.

for you to doe, and let the due respect of honestie rule your minde, and suppress your passions.

All mens cies are fixt vpon you; if you keepe the law, all will be the sooner induced to doe the same. And as *Cicero* sayth; *Omnes legibus serui esse debemus ut liberi esse possimus.*

Which you shall do the better, if you consult and aduise often with the law, and not trust too much to your habituall knowledge: for though you may iudge right to others, yet it may be a sinne vnto your selues, and not rightly, except it bee vpon your knowledge that it is law: for none is iust, but he that knoweth hee doth iustlie. And thus much for the first point; *That the law must Iudge.*

2. The second thing is the subiect of *this Iudgement*, which must bee iudged; *A man*: and this requireth in you both warinesse, in that you must iudge so excellent a creature as Man; and impartialitie, in that you must iudge a Man without respect of any state or condition whatsoeuer, but onely as a mā, & for the excellencie of man. To omit all comendations that the Philosophers gather,
and

and onely as *Caleb* and *Ioshua*, to shew you but a cluster of these grapes : the making of the least creature in the world . (in that betwixt being, and not being, there is no proportion) required as great a power as God Almighty, so that each creature in the world is, if not *Imago*, yet *vestigium dei*, a print of God; yet in *Gen. I. 26.* Gen:shal we finde, that of all other creatures God said let them be, and they were : onely when he comes to make man, doth as it were (to signifie the excellencie of the worke he had in hand) call a counsell and saith: *Let vs make man, not as other creatures*; a darke resemblance of vs, but in our owne likenes and similitude. So that the whole worke of the creation, is by some compared vnto a chaine, reaching from earth to heauen, wherein man as he lookes vp to God, is ranged in order with his fellow creatures, but as he lookes downe vpon the earth is Lord and chiefe of all. But least *Dionysius* some shuld replie, that these priuiledges belonged onely to man in his estate of innocencie, but now they belong not to him, nor any such excellencie, no more then the kingdom of *Sicilia* to *Dionysius*, when

Ge x:

Mat: 2.
16.The cruel-
tie of the
Spaniards
towards the
Indians.

when he taught in the schoole. I answered: As it is lost in one, so it is lost in euery man which is sufficient for this purpose; but that it is not absolutely lost in any, God himselfe witnesseth, Gen: 9. *Who so sheddeth mans blood, by man shall his blood be shed, for in the Image of God hath he made him.* Consider now with what warines you should iudge man, such an excellent creature, even the image of God. This remēbred, would haue kept *Herode* from so hastie murtherring of so many harmeles infants, and the bloodie *Spaniards* frō their more then sauage murtherring of the poore *Indians*. And surely I should hardly beleue it, were it not reported by a *Bishop* of their own, one *Bartholomew*, how that in the cōquest of the west *Indies*, they were accustomed to slay the *Indians* to feede their dogges withall. This is so horrible & cōtrarie to mans nature, that me thinkes it should be incredible. But if they were so sauage towards them that were men as well as they, but that they wanted a little instruction, how would they (thinke you) deale with vs whom they count *Heretikes*, and worse then *Infidelles*? But to returne to the point; The ancient

Romanes (for in the latter time they were
 more corrupted) shall rise in iudgement
 against those Magistrates which regard
 not as they ought, what they iudge. *Ti- Titus 9.*
tus Flam: amongst them was put out of *flam.*
 his office and disgraded, for that he cau-
 sed a man that was before condemned,
 to be hāged in his parlour. A mans life is
 not a matter to be plaied with, or iested
 at: and this is that which God would ad-
 monish his people of, *Deut: 17.* that
 their Iudges should be of their owne
 people & brethren, euen men like them-
 selues, and not strangers, but of Gods
 people, instructed in his law, which well
 knewe the excellent subiect of iudge-
 ment, which is (Man) Gods most excel-
 lent creature. As did king *Dauid* when in
 the deepe consideration thereof he said, *Psal: 8. 4.*
What is man, say I, that thou art mindfull of
him, and the sonne of man, that thou visitest
him? Howbeit, far be it from me that I
 should seeke to hinder the seueritie of
 Iustice: I knowe that there is no crueltie
 so bad, as that which sometimes masketh
 vnder the name of mercy: and I knowe
 also that our age rather requireth seueri-
 tie then lenitie, & fewer would doe euill
 vpon

if they sawe punishment duly executed vpon malefactors. But as the Iudges ought to be vpright in all causes, so chiefly in matters of blood, for feare nor fauour to winke at murther, that when such a one is conuicted before them, they may say with the Elders of *Israel*, *Our hands haue not shed his blood, neither haue our eyes seene it.* For if the Iudge be partiall herein, though he did no violence, yet his eyes haue seene it, and winked at it, and he said nothing. A notable example to this purpose we haue, *1.Reg:20.* where God sent this message vnto the king of *Israel*, because he let *Benhadad* goe, whom God had appointed to die, *thy life shall goe for his life, and thy people for his people.* But this is it I commend vnto your Lo: which was so much praised in *Sulpicius*, of whom it is saide, that he neuer iudged any man vnaduisedly, nor euer tooke pleasure in the iust execution of iudgement: but his teares were often seene to trickle from his eies when he pronounced iudgment of death vpo any man. So when you come as Chirurgions to launce by law corrupt members, that the sound part may be

Deut. 21.

1.Reg:20.

Sulpicius

An Eagles
eye, a Lyons
heart, a Ladies
hand.

be preferred, you must come, though with an eagles eye, and a Lyons hart, yet with a Ladies hād, & iudge man as man: that is, as an excellent creature, warily: yet as a man without partialitie, boldly. In that dangerous time when *Greece* had almost lost her libertie, *Adimantus* reproved by *Themistocles* because he was too slacke: he answered, that such were beaten commonly in the *Olimpian* games which were too forward; yea quoth *Themistocles*, *sed nec eos quise subducant coronas quisquam*, but none crowneth them that conuey themselves out of the way.

Adimantus and Themistocles.

Adimantus noted *Themistocles* of rash audacitie, and he againe accused the other of timerousnes, who detracted to fight when opportunitie serued. I wished your Lo: to make no more haste then good speede, and now I must beseech you not to stay when you should goe forward, not to stay iudgement though it be against mightie men, though it may be you may haue some to lay holde on the skirt of your gowne to stay you: not to punish in one, what you will spare in an other: A fearefull Iudge that standeth in feare of the mightie, will be swaied by
the

Pro: 28.

2. Chron: 19.

Leuit: 19. Deut: 1.

Pro: 24.

the authouritie of the mightie, and is made such a slaue to his affections, that the least thing will corrupt him. Thus faith the mirrour of wisdome, *To haue respect of persons is not good, for such a one will transgresse for a morsell of bread.* Surely there is not one point in the Iudges office whereunto the scripture speaketh more then to this. *Iehosopha* placing iudges ouer *Israel*, exhorted the saying: *Let the feare of God be vpon you, take heede and doe it: for there is no iniquitie with the Lord our God, neither respect of persons, nor taking reward.* This is also cōmanded by God, *Leuit: 19. Deut: 1. You shall haue no respect of persons in iudgement, but shall heare the small as well as the great, ye shall not feare the face of man.* And the reason is added: *for the iudgement is Gods.* And it is the same that *Christ* saith in this chap: ver: 23. *Iudge not according to the appearance, but iudge with righteous iudgement.* Neither is it only vnlawfull to iudge partially, but also vnprofitable in the ende, for it hath euer the curse of God, and the people pursuing it. As *Salomon* teacheth, saying; *It is not good for to haue any respect of person in iudgement: for he that saith to the wicked,*

thou

thou art righteous, him shall the people curse,
and the multitude shall abhorre him: And for
the curse of God, Esa: 5. Woe be unto him Esa: 5.
that calleth good euill, and euill good, which ver. 20.
put darknes for light, and light for darknes,
that put bitter for sweete, and sweete for sower.
Plutarch saith, that the Thebans a very
prudent kinde of people in Greece, were
wont to painte in their temples this
forme of an vpright Senate, the Iudges
sitting without eyes and hands, as ac-
counting it no matter if they wanted
both eies and hands, if they had a tongue
and eares, inferring therby, an incorrupt
iudgement.

Cur sine sunt manibus? capiant ne xenia, nec se Alciatus.
Pollicitis flecti, muneribusq; sinant. Emble.

141.

*Why want they hands? to signifie that
bribes they should not take,*

*Nor yet with promises be wonne, true in-
fice to forsake.*

S. Bernard saith : that a good Iudge S. Ber: ad
should feare God, and nothing but him, Eugenium
and looke for nothing in regard of his lib: 2.
iudgement but from God. Ageselaus,
though otherwise a good Prince, yet
he

A great
blemish in

Agesselaus.

Pericles.

*Cyrus in
Zenoph:*

he had this noted in him as a great blemish to his iustice, that he wrote to the Judge in the behalfe of his friend *Nicias*, that if *Nicias* be not guiltie, *dimitte hominem*, acquite him; if he be found guiltie, *mihi dimitte*, acquite him for my sake: and howsoever it be, *omnino dimitte*, yet acquite him. *Pericles* was wont to say, that when hee put on him the person of a Judge, he put off the person of a friend: so that this is plaine, that no respect of man is to be had, especially in matters of right & wrong. And this is the cause that *Nichodemus* raised vp this proposition, from the particular, to the generall, not saying [this man] but [a Man] any man whatsoever. For as the proverbe is, Let the Diuel haue his right. *Cyrus in Xenophon* being made a Iudge, thought he did iustly, when he gaue the longest cloake to the tallest man, and the shorter to the little man: but he was beaten for it, and taught to give each man his owne without regard of conueniencie. I ob-
speake not this as if there should not be a distinction of lawes for seuerall estates, others for Noble men, and others for common persons, but where the law makes

ble. makes no difference, there in *Anacharsis*
 to the spiders webbe, the litle flies must not be
 cias, caught, and the great drones must goe
 omi. through: Nay if Gentlemen offend their *Galbas*
 ltie, offence is worse. Therfore *Galbaes* iudg- iudgment
 and ment was most excellent, when he was memora-
 ac. ruler of *Aragon*, and had adiudged a gen- ble.
 that tleman to be hanged: he pleaded that he
 of a was a gentleman, and therefore should
 end: haue more fauour then a common per-
 ft of son: you shall saith *Galba*, for you shall
 rs of not be hanged on the cōmon gallows,
 that but you shall haue one of purpose made
 tion, for you, higher then the other: and it shal-
 not be carued and painted too if you will. I
 any stand not on the circumstances, so the
 be is, substāce be performed. And so with this
 Ze. noble patterne of Iustice, I ende this 2.
 nt he point, which is the subiect of iudgement,
 ageft [*a Man*] which teacheth the Iudge, to
 orter iudge warily, and without respect of
 n for persons.

his 3. The third thing is the order to be
 cie. obserued in iudgement, which is expres-
 ot be sed in these words: *Before it beare him and*
 ates, *knowe what he hath done*. Where we are
 s for taught t, that (first in generall,) enquirie &
 e law knowledge must goe before iudgement:
 takes 2. in particular, that this enquirie must

be to knowe what the man hath done
 3. How we must come to knowe this, by
 hearing him speake for himselfe. For the
 first, that inquirie must goe before iudg-
 ment; God himselfe hath put it out of
 all question, in conuenting *Adam* to
 knowe what he had done, before he pro-
 nounced sentence vpon him. Gods eyes
 cannot be blinded, for he beholdeth all
 things, yet herein he dealeth with man,
 as if he himselfe were not God; to teach
 the Gods on earth, which see but in part,
 how they should proceed in iudgement:
 and this he teacheth: *Deut. 1. 16. First*
heare, and then iudge the conronersies be-
tweene your brethren. And *Deut: 13.* they
 are willed in causes of idolatrie, in euery
 Citie to make diligent enquirie whether
 the report be true. This being so, where
 shall the vnrighteous Iudge appeare,
 which iudgeth before the enquirie? The
 example of *Piso* is very incommendable,
 who when a souldiour returned into the
 campe without his fellowe with whom
 he went forth, cōdemned him forthwith
 to death; as a murtherer of his fellowe:
 who comming in as he was going to
 execution, the *Centurion* that led him,
 brought both backe againe to *Piso*; who
 being

1.

Dent: 1.

16.

A tyran-
 nous, and
 cruell sen-
 ence.

being incensed therewith, commanded
 all three to be put to death. He shall die
 (saith he to the Centurion) because he is
 condemned: and the other for that he
 was the cause that he was condemned;
 and thou because thou diddest not obey
 my iudgement in putting him to death.
 This was a cruell iudgement, but the
 cause hereof we see to be for want of in-
 quirie before. Very memorable is the ex-
 ample of *Philip of Macedon*, who sitting
 in iudgement to heare the cause of *Ma-*
chates, but being *dormitabundus*, drouisie
 and not sufficiēt attentue to the equitie
 of the lawe, gaue sentence against him.
 But when *Machates* cried out that he
 would appeale from that sentence; The
 King very angrie, stood vp and saide; To
 whō wilt thou appeale from me? He an-
 swered, to thy selfe (ô King) if thou wilt
 awake & way my cause aright; finding
 then, vpon better consideration, that he
 had done him iniurie, reuoked not his
 sentence, but payed himselfe the money
 wherein *Machates* was condemned. What
 an example is this of patience, modera-
 tion and loue of Iustice in a Prince?

The inquirie must be made what a man
 hath done, which is meant of open actiōs

*Philip of
Macedon*

Erasmus

& trāsgression of the lawe, for the intention of the hart Gods law only can take holde of, and they intrude themselves into Gods office, which seeke to enquire of this: But this is it I say, that the lawe of mā is to iudge of the outward action: and yet I graunt that the action is to be considered as it comes from the heart, for one and the same thing may be done by one well, and by an other ill, so that we must in the action, consider the substance with the qualitie, and therefore we enquire whether a man did take a thing away feloniously or not; for sometime and in some case, the intention may alter the consideration of the action, as in case of defence: but this is true, *sine causa nemo iust. punitur, sine culpa nemo.*

3 The maner to know what the man hath done, is by hearing him speake for himselfe, for it is not iust onely to heare the plaintiffe speake, but the defendant must also. This God taught in comming downe to see *Gomirah* before he destroyed it. So *Ioshua* could not iudge *Achan* before he had confessed the fault, and this is not onely Gods lawe, but the lawe of Nations, as of the *Romanes*, as *Festus* proceeding against *Paul* sheweth.

Ioshua: 7.

Act: 24.

Act

Act: 24. And of the *Athenians*, as *Demosthenes* noteth in an Oration. Where he vrgeth it, as part of the dutie of a Iudge to heare both parties: and this is it which *Alexander* was so much commended for, who was wont to stop one eare when he heard the Plaintiffe, and being asked why he did so, answered, *alteram reo integram seruo*, I keepe the other free for the Defendant. And this is the practise in matters of right and wrong. Wherein I would beseech you Lo: to put in minde these skilfull pleaders and Lawyers, that they remember the trust that is reposed in them, that they doe not as many that will not speake at all: and why? *Civis tri lingua*, *bos in lingua*. Or as the proverbe that sprang of *Demosthenes*: *Argentum aegri patiuntur*, they are sicke of the silver sickness. For as *Aul: Gellius* reporteth, when he pleaded very sharply against the *Milesian* Ambassadors which came to *Athens* to craue some aide, so that they were like to haue the repulse: the matter being referred till the next day, the Ambassadors went in the meane time to *Demosthenes*, & gaue him a great summe of money to holde his peace, and not to pleade against them. The next day when

Audi alteram partem.

the matter was to be heard, he fained himselfe *cuia γχm* that is *angnam pati*. to be sicke of the squinancie, and therefore could not speake. Then one who had smelled out his hypocrisie, cried out, that *Demosthenes non cuia γχm sed 'αργυρία γχm pati* (that is) *argentangnam pati*. that he was siluer-sicke, or a right muck-worme. So as one saith of such, *pestifera est confidicorum lingua, nisi fimbriis argenteis vincias* the Lawyers tongue is dangerous, and pestilēt, vnles thou binde it with siluer cords: for not onely their speech, but also their silence is venall. I hope there be no such pestilēt cankers of the common-wealth, if there be any such, which set their wit, eloquence, and conscience, & all to sale, to boulder out vniust causes, I counsaile them betimes to repent, for God himselfe hath alreadie denounced woe against them. *Woe be vnto them that speake good of euill, & euill of good, &c.* And others there are which speake so coldly, as if it nothing concerned them, which was so heynous a thing among the *Romanes*, that they counted it no better then plaine theft, as *Tullie* saith in his Oration for *Roscio*. To reason a little this point,

Isai: 5.

point, I haue chosen thee to speake for me in my cause: and it may be the vndoing of me lies in thy hands: Is it then ignorance or negligence, that thou doest not speake so as thou shouldest? If thou pleade ignorance, then why doest thou deceiue an other man, by selling that which thou hast not? If thou saiest that thou wouldest learne lawe by pleading, it is all one as if a Chirurgion should kill men to learne skill by practise: If thou be ashamed of ignorance, & pleade negligence, then thou makest thy fault greater, and deseruest the punishment of a false witnes; Is it then to maintaine thy estate, and to leaue thy posteritie rich? Knowest thou not that the spirit of God saith, *The gathering of riches by a deceitfull tongue, is vanitie tossed too & fro of them that seeke death.* First tossed like a tennis ball from one heire to an other, & purchaseth death to the getter. And it is the iust iudgement of God, that they that prey vpon their inferiours, as the great fishes vpon the small, shall in the end be a fatter prey vnto a greater then themselues.

Pro: 21.

Dum prado vis esse minoris,

Prada es maioris.

I would therefore beseech your Lo:
(as I saide) often to put in minde these
Pleaders of their dutie in that behalfe:
and this is the manner of iust proceeding
in matters of right and wrong.

The Iuries charge.

2.Chro:
19.7.

NOW to the Iurie and witnesses, not
I, but the Lord speaketh, by the
mouth of good king *Iehosaphat*, as I saide
before: *Let the feare of the Lord be vpon
you: take heede and do it, for there is no ini-
quitie with the Lord our God, neither respect
of persons, nor receiuing of reward: for if for
feare, fauour, hatred, or to gratifie some
great man, ye giue wrong verditte, (be-
sides the execrable and damnable sinne
of periurie) ye are no better before God
then men of blood, and the feareful ven-
geance of God must needs light vpon
you, to the cōsuming, both of roote and
branch, as the Lord hath threatned, Esa:*

*Esa: 5.24. 5.24. Therefore as the flame of fire consu-
meth the stubble, and as the chaffe is consu-
med of the flame; so their roote shall be as rot-
tenesse, and their bud shall rise vp like dust,
because they haue cast off the lawe of the Lord
of hostes, and contemned the word of the holy
one*

one of Israel the truth whereof is verified by many wofull examples before our eyes.

Saint Hierome expounding this place *Hier.* of *Jerems* : 4. 2. And thou shalt sweare the Lord liveth in truth, in iudgment and in righteousness. For the auoyding of periurie, *Tres in amenti comites esse debere*; That there ought to be three companions of an Oath, to trueth it pertaineth that wee sweare not falslie; vnto righteousness, that wee sweare nothing that is vniust, filthie, or vn honest; to iudgement, that wee sweare not vndiscreetlie and rashlie, that is, for euery light occasion wee vsurpe not the most reuerend Name of God.

Now, how grievous this sinne of Per- The horri-
iurie is, it appeareth many waies; as the ble sinne of
spirit of God, after a wonderfull maner Periurie.
shewed to the Prophet *Zacharias* in the
vision of a flying Booke. And the wise *Zach* 5.
man saith; *A man that useth much swea-* *Eccle.* 23.
ring shall bee filled with wickednes, and the 11.
plague shall neuer goe from his house. &c.

1. The periured person is a sacriligious thiefe, because he assumeth the holy Name of God, against the will of God, and God forbidding it, to be a testimo-
nic

nie of a falshood. A sacriligious person, in that he inuadeth holy things to build his sinne vpon them; as the Name of God, his bodie, his wounds, &c. which other sinners doe not. Yea, the very Diuels doe tremble and feare at the reuerend Name of God, and by the inuocation thereof, depart out of the possessed: but these (worse in this respect then the very Diuels) prophane and blaspheme the holy Name of God without all feare. O horrible impietie!

2. The false swearer doth homage vnto the Diuell, in holding vp his hands in false protestations, or touching the booke, by his false oath, he worshipping the Diuell, & renounceth God. Therefore as an ancient Father saith; *Manus tam diu manet diaboliquousq; peniteat.*

3. The false swearer falsifieth the Seale of the high King: and therefore, as a Traytor vnto God, is to bee cast into the perpetuall prison, there to bee
Apoc. 21. tormented in the Lake that burneth with fire and brimstone for euer, because hee vsurpeth the Name of God, which is the Seale and witnesse of all trueth, to bee a seale, testimonie, and confirmation

mation of lyes and falsedood: And therefore the Lord calleth false swearing, A defiling and polluting of his holie Name: *Ye shall not swear by my Name Levit. 19. falslie, neither shalt thou defile the Name of thy God: I am the Lord.*

4. The false swearer (as much as in him lieth) maketh G O D a partaker in his wickednesse, when hee bringeth him to be witnesse and a iustifier of his falshood: And therefore in the particular Iudgement, and in the last Iudgement, the Lord hath threatned to bee a swifte witnesse against false swearers: *Mala. 3. 5. I will come neere to you into iudgement, and I will bee a swifte witnesse against the Southsayers, and against the Adulterers, and against false swearers.*

Such periured persons (as much as in them lieth) seeke to doe Christ greater iniurie then they that crucified him: For they (sayth a Father) *Iniulere Christo malum pane, sed periuris (quantum in se est) Christum vult involuere malo culpa;* For they layde vpon innocent Christ the punishment due for sinne: but the periured persons (as much as in them lieth) will

Job. 8.

will make Christ guiltie of their wickednesse, which is farre worse: for hee maketh Christ to be a false witnesse, a liar, and a iustifier of an yntruth; men worse then the very Diuell himselfe: for though he be a lyar, and *the father of lies*, and by lies seduceth the world, yet hee neuer approueth his lies with an Oath, making God a partaker of his malice, that he might the sooner deceiue, as the false swearer doth.

Pro. 18.
10.

5. The false swearer excludeth himselfe from the protection of the Name of God, against whom hee sinneth. It is a common saying; *Frustra innocat legis auxilium qui in legem committit*; He doth in vaine craue aide of the law, which offendeth against the law: *Our helpe* (saith the Prophet) *is in the Name of the Lord*: And Pro. 18. *The Name of the Lord is a strong tower, the righteous runneth vnto it and are helped.*

O that by any meanes I might perswade all Christians which tender their saluation; especially such as are called to this great and weightie businesse of Pleading, or to bee of the Iurie, or Witnesse concerning the life, liuing, or right
of

of their brethre. O that I might (I say) so much preuaile with them, as that among so many houres of the day which they spend in idle, vaine, and futile thoughts, talke, play, or fruitlesse exercises, they would imploy, if it were but one houre of the day (after the example of a certayne holy man) in reading, meditating, and pondering of one little Booke, but *trium foliorum*, of three leaues, which I will commit to your Christian consideration. I haue read of a certayne holy man, who at first had led a sociable and dissolute life, that chancing on a time into the companie of an honest and godly man (such is the force of godly society) hee in short time so wrought by wholesome perswasions with his affections, that hee vtterly renounced his former course of life, and gaue himselfe to a more priuate, austere, moderate, and seclude kind of liuing. The cause whereof being demaunded by one of his former companions, who would haue drawne him (such is the nature of euill companie) to his vsuall riot. He answered; That he was as yet so busied in reading of a little Booke, which was but a

Note this.
Booke

**The Booke
of three
leaves, Red,
White, and
Blacke.**

Book of three leaues, that he had no leysure so much as to thinke of any other businesse. And being asked againe a long time after, whether hee had read ouer these three leaues: He replied, that these three leaues were of three seuerall coloures, redde, white & blacke, which contayned so many Misteries, that the more hee meditated thereon, the more sweetnesse he alwayes found, so that he had deuoted himselfe to meditate therein all the dayes of his life. In the first leafe, which is redde, I meditate (quoth he) on the passion of my Lord and Sauour Iesus Christ, & of his pretious blood shed for a ransome of my sinnes, and the sinnes of the whole world, without which, we had beene all the bondslaues of Sathan, and fuell for hell fire. In the white leafe, I cheere vp my spirit, with the comfortable consideration of the vnspeakable ioyes of the heauenly Kingdome, purchased by the pretious blood of my Lord and Sauour Iesus Christ, a motiue of thankfulnessse. In the third leafe, which is blacke, I meditate vpon the horrible and perpetuall torments of hell, prepared for the wicked and reprobate;

probate; as lyars, periured persons, murderers, adulterers, extortioners, bribers, oppressours, &c. and all impenitent sinners, from which the godly are freed, by the death of Iesus Christ.

This Booke of three leaues, if wee woulde alwaies carry in our hearts, and meditate often therein, great (surely) would be the benefite wee should make thereby, to restrayne our thoughts and actions within the regularitie and limits of the feare of God.

But (ô good God) what periuries are are now vsed euery where, especially in buying& selling? custome hath brought it to such a shamelesse habite, that he is counted an Ideot in his trade, that cannot grace his wares which are naught, with a thousand oathes and periuries: *Merces suas plus periurijs quam pretijs onerando;* Lading his wares more with periuries then with prices.

Cassidor.

And surely (not without great cause) God commaunded lying Witnesses seuerely to bee punished: for in this one sinne, many and most grievous sinnes are included. It is cōmonly ioyned with periurie; & what an horrible thing is it, that

Leuit. 19.

that Man should not be afrayd to take a false Oath; and call God, the God of truth, to bee a witnesse to an vnt ruth? What is this else but a reproach that toucheth the person of God himselfe? and therefore a polluting and defiling of the reuerend Name of God: as God himselfe calleth it; *Leuit. 19* What is this else but voluntarily to forsake God, and all the sweete promises of euerlasting life and his Kingdome (all which are containd in Gods booke on which they sweare) and willingly to betray their soules into the hands of Sathan?

6. Hence it followeth, that the periured man is in his heart (vndoubtedly) an Infidel, and *such in his heart, there is no God*: for if he were verilie perswaded of the *Godhead*, which knoweth al things, *searcheth the heart and reins*, and is a iust reuenger of all wickednesse; he would surely tremble and bee afrayde in an vnt ruth to appeale to the God of truth.

7. He grieuouſlie sinneth against his Neighbour, by taking from him by perjurie, his living, life, or good name.

8. The false witnesse is also a murderer, for (as much as in him lieth) he giueth

giueth his neighbour a deadly wound, when by his false oath he hurteth him, in body, goods, or name: therefore the false witnes, by the lawe of God, was to endure the same punishment which he thought to bring vpon his neighbour, *an eye for an eye, a tooth for a tooth, life for life*: as if with violent hand he had plucked out his neighbours eye, or taken away his life. *Dent: 19. 21.*

9. He violateth iudgement, and in the sacred place of Iustice, he exerciseth iniustice.

To conclude, he sinneth against the common good and safegard of all men, and (as much as in him lyeth) overthroweth it. For it is certaine, that without the sacred administration of iudgement and iustice, no common-wealth many long endure. Though God did suffer many sinnes in *Abah*, yet when he had by false witnes oppressed poore *Naboth*, the Lord brought him with all his house, to destruction and ruine. O let all Magistrates thinke vpon this, that they rashly admit not whomsoeuer to giue euidence, that they straightly examine the witnesses; least they seeme to patronize
C these

these pestilent & damnable men. Thinke also carefully vpon this, you that shall be at any time produced for witnesses, that you neither dissemble the truth, nor wickedly peruert, nor omit it, and so sinne against God and man, and destroy your owne soules. And thus I conclude, beseeching the God of mercies to powre downe the riches of his grace and mercy into our hearts, that we may truly serue him, and haue his feare euer before our eyes, that we fall not into the horrible sinne of periurie, which hath alwaies Gods curse, and terrible plagues pursuing it. Vnto the God of all grace, who hath called vs vnto his eternall glory by Christ Iesus, be glory and dominion for euer and euer. Amen.

1. Pet. 5.

10. 11.

FINIS.

